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Through wish, resolve, and act, our will
Is moved by undreamed forces still;
And no man measures in advance
His strength with untried circumstance.

As streams take hue from shade and sun
As runs the life the song must run;
But, glad or sad, to His good end
God grant the varying notes may tend.

—Whittier.

THE PACIFIC

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A GREAT DAY IN LONDON.

Sunday, May 19, 1918, was a great day to many people in London. On that day the Rev. Dr. Jowett began his ministry at Westminster Chapel. The writer of an article in the British Weekly says that though he met him that day in the blaze of full noon tide, he seemed to hear him saying like Ebenezer Erskine when he entered the guard-room at Stirling in 1745: "I am determined to take the hazard of the night along with you."

In remarks before the sermon Dr. Jowett said: "I have come in obedience to the call of duty, which for me is the call of God. I feel it a happy coincidence that in obeying this call I have returned to my own countrymen—to minister at a time when every form of service is a privilege, and when one can find satisfaction only in perfect consecration to the common good."

Dr. Jowett went on then to say that he had come to preach the gospel of the Lord Jesus Christ, the gospel of holiness and grace,—and to proclaim the imperative conditions on which, as he believed, the Kingdom of God could be established in the land.

The text for the sermon was an apt one for the occasion, "He endured as seeing him who is invisible." Out of this he took the topic, "The Dynamics of Endurance."

Every thought was, of course, with the war in mind; but it was a sermon which must have lifted his hearers up out of themselves and away from their surroundings—to mountain tops whose heads pierced the far realms of the Great Invisible.

"I will lift up mine eyes unto the hills even when I am trudging across the plains," said the preacher. Many times during the last few months Dr. Jowett said that he had read the "mountain songs" of Whittier, those songs springing out of our years of civil war; the "mountain songs" also of Lowell, quoting what he called those unforgettable lines—

"Freedom is recreated year by year,
In hearts wide-open on the Godward side."

Quotation was made from what he called Wordsworth's "incomparable songs of freedom." These and other poets were spoken of as "crusading mountaineers," as persons needed now in the long, low struggle in the valley, "for our road is getting filled with graves and heavy with the scent of death."

Dr. Jowett's sermon led up to the thought and truth that the central spring of endurance is the intimate fellowship of the Living God, quoting: "He showed me a pure river of the water of **vitality.**" And then: "Everything shall live where the river cometh!"

Among the persons in attendance at the service was David Lloyd George, the British Prime Minister. Dr. Jowett's prayer for the rulers was: "Give them strength of body, quietness of mind, a confident, courageous, discerning spirit—that they may both know the King's will and have strength to do it."

VOICES ARE HEARD IN THE LAND!

He would be a rash man who should predict just now that nothing of worth will result from the action of the Presbyterian General Assembly, taking the initiative for a conference on Protestant Church unity. There is not only a great hope but a strong belief that good will come from it—if not union of some kind, then, at least a big step toward it. Experiences in the great world war have made much more evident than ever before the need for co-operation and unity. Ultimately, we believe that the Churches will be forced to get together—not only Protestant, but Catholic and Protestant. It must some day be the Church of God—a Church that can move as a mighty army. This or nothing! So, moves the world! Every institution in the world is bound to move that way or go under!

The Continent, a leading paper among Presbyterians, favoring union for some time, has this to say as to the proposed conference:

"We trust the conference will be held, not because we look for any considerable degree of actual union to result but because it will constitute a challenge to thoughtful men of all churches. It is well that denominationalism of the narrower type should be put on the defensive. The attitude toward church union which is so dominant in the American Presbyterian Church is not the result of a few years of discussion, but of decades. Much of the same discussion has been going on in other churches, and one of these days the union will come. This conference will not bring it, but it is one more thing that may help it along."

The Churchman, the leading paper among Episcopalians, expresses this judgment:

"Great things are bound to come from such courageous adventure. The Presbyterian Church has done well not to postpone effort towards reunion until such time as our own church shall feel inspired to act.'"

The Churchman goes on then to remark:

"The more discerning Presbyterians, however, freely acknowledge that a united Evangelical Church which does not include the Episcopalians will not only miss the leadership which our Church is so well fitted to supply in any movement towards unity, but that our exclusion from the conferences will make the problem of unity more precarious and difficult later. But they could not wait any longer for the fellowship which we have shown such reluctance to offer. The Presbyterian Church is trusting these matters to the younger men. If the Episcopal Church is to take any effective action toward unity, we shall have to place more confidence in the younger generation. Committees appointed to meet the overtures of sister churches must be selected from among men of daring faith and creative imagination, men who have the mediating mind. We have not done this."

Recently Bishop Brent of the Episcopal Church said in a letter from France:

"It seems to me the time has come for us to do some-

thing daring and loving for the Kingdom's sake. It is antediluvian to continue thinking in mere terms of continuity or of yesterday. We must both think and act in terms of the new order, in terms of the Kingdom of God. * * * The world is falling to pieces, the churches are tagging on behind the armies, and nothing is being done that is worthy the name of witness bearing for unity as Christ begs of us to interpret it. Happy the church that takes the lead in such an adventure of faith. * * * Just as now is the time to strike for the unity of nations so is it the time to strike for the unity of the churches."

All this, we understand, was before the Presbyterian General Assembly had acted. In his letter from France, Bishop Brent wrote:

"I wonder how many people at home realize that our chief difficulty in connection with the morals of the Army is due to the divided church. You meet it at every turn. Many feel it so keenly that they can see no enduring or substantial good coming out of our purely physical or human effort without some movement pari passu earnestly aiming for a Kingdom of God among men not divided against itself.

"Last Sunday I was with our fellows just before they went into the great battle, some of them to die before the week closed. In one place the chaplain asked for the use of the church. It was refused. The schoolhouse was refused. The little town was so crowded with soldiers that the only place we could find for service where we were welcome was a barnyard. There under the wide-spreading eaves of a great barn we set up an improvised altar. The French peasants and the cattle that stood by were hospitable to us. The weather was bleak and dull. It was Bethlehem over again as the massed khaki knelt in the litter of straw before the Christ of Bethlehem. There was no room for Him in the inn. All that exclusiveness can do is to shut out men from itself and drive them nearer to God. Sometimes ecclesiasticism is so cold and cruel with its anathemas and lack of vision that one wonders how God can continue to use it for His Kingdom—if He does."

Zion's Herald, one of the most influential papers among Methodists, said in a recent comment on a report of joint commissions on unity, in the Established Church and the Free Churches of England:

"We have come to a time when Christian leaders must turn their attention to the question of Christian unity as never before. It is absolutely impossible that American Christianity should continue much longer with 201 different denominations. The great denominational families, divided over all manner of isms and questions long since dead, many of them, must come together. The issues must be forgotten, must disappear. The sense of divine command and of human need must come upon our Christian statesmen, and the churches must unite.

"American Methodism has in this a mighty task to perform, a task fraught with great significance. But so has American Presbyterianism, and so has the American Baptist Church, and the American Lutherans. Union of effort, the doing away with everything that needlessly divides us, that we may be compact, resourceful, Spirit-led bodies, is the great call of the day. It is the call of our Commander and Lord, the Christ who prayed that we might all be one."

Even Roman Catholicism is no longer as silent as it long has been; a Catholic priest in Texas writing to The Churchman:

"The move towards a reunited Christianity is becomng prominent. All sincere men who wish to save their souls and help poor humanity are seeking it. May God help us to humility and prayer. Then His Kingdom of Truth will come."

"He that hath an ear, let him hear what the Spirit saith unto the churches."

CHURCH UNITY AND NATIONAL ECONOMY.

War is expensive business. Under its relentless pressure the nation is learning to economize in all its resources and activities. No more waste in food, in fuel, in industry, in travel, in luxuries of any kind. That is the edict, and it is being obeyed.

It is a lesson in need, and it is well that we have been compelled to learn it even in so harsh a school.

Is the Church alone to be exempt from this obligation? May she alone, because of her sacrasanct office, be allowed to go on indulging in wasteful rivalry and competition, and extravagant expenditure for enterprises which promote sectarian beliefs, at the expense of the common faith?

It should be far otherwise. The Church, of all organizations, ought to be the first to search the conscience, to review her organization and activities and see if there are any points at which she can rightly and wisely economize, for her own and the common good.

There are signs that the churches are awaking to this duty and beginning to face it. It is best that they should do it of their own accord, rather than be compelled to do so by external pressure.

What can the churches of America do in these sacrificial days for the common good in the direction of wise and unselfish economy? When that problem is faced with an open heart and an honest purpose there are measures which present themselves at once as reasonable and imperative.

The first is the consolidation of theological education. The day for the denominational theological school is passed. As well have separate institutions for teaching the Darwinian and Lamarckian theories of Evolution as separate schools for teaching denominational variations of theology. It is not an easy matter to consolidate and readjust these old and established theological foundations, it is true. But the present is plainly the time to face the problem and begin its solution.

The second task is the union or federation of local churches, wherever there are too many for the needs of the community. This process is going forward slowly—too slowly—but surely, in all parts of the country. It has been accelerated by the fuel shortage which has been the means of demonstrating to not a few Christians of differing denominations that they could worship and work together far more easily and happily than they imagined. Now is the accepted time for the community church.

The third movement in the direction of economy and unity is manifestly that of denominational co-operation—looking toward union, if union seems best. That is still an open question, but one that ought not to be avoided. The main thing is the willingness to look the whole situation squarely in the face and do what "the mind of Christ" calls for.

This may mean a general merger, such as the Presbyterian General Asembly has proposed, or it may mean partial merger and a closer and more efficient co-operation of the resultant larger bodies. However that may be, it involves an absolute willingness to sink denominational aims and ambitions in the larger cause. Toward that spirit it seems to be moving, but the urgent demands of the world crisis call for a strong and speedy expresion of it in a tangible and practical form. That does not necessitate a mad rush toward organic union, but it does require an immediate, whole-hearted, thoroughgoing consideration of what can be done to strengthen and unify the service of the Church, from reasons not only of economy but of loyalty to the mission which the Church has to fulfill in the wake of the reconstruction of society. J. W. B.

THE FOOD WASTE IN BEER.

The brewers before the war consumed yearly 60 million bushels of barley, 15 million bushels of corn, 3 million bushels of rice, 95 million pounds of sugar and 25 million pounds of syrup. This total has been cut 30 per cent; still enough is consumed in making beer to turn out an equivalent of 4 million one pound loaves of bread daily. This surely is not a negligible quantity.

Moreover there are three related factors to be considered; man power, fuel and transportation.

The salaried list of employees in the liquor business is 289,000.

The breweries burn 3 million tons of coal per year and we are confronted with a coal famine next winter.

The liquor interests boasted they furnished two and a half million tons of freight or 160,000 car loads yearly.

Mr. Hoover on March 21, 1918 sent a letter to the churches of all denominations in the United States. The first sentence in this letter reads as follows: "The whole great problem of winning the war rests largely on the loyalty and sacrifice of the American people in matter of food. Every pound of food saved by each American citizen is a pound given to support of our army and allies. Every pound wasted or eaten unnecessarily is a pound withheld from them."

The work of the Food Administration has been of inestimable value and the people as a whole have co-operated in the most loyal way, and because of the intensive education given in food values and patriotism they are acutely concerned in conserving all products that would sustain life. They do not want to save at the spigot and waste at the bung, nor do they see any particular reason why the brewers, who can scarcely qualify as high class patriots should be exempt.

Religious and non-religious organizations all over the land have petitioned the President and Mr. Hoover to use the power entrusted to them to abolish for the time of the war the use of food stuffs in the manufacture of beer.

The General Assembly of the Presbyterian Church in its recent sessions made a notable deliverance on this subject, "It was generally felt by all present, that there was an incongruity in talking food economy, or conservation of human energy, or saving money for the greater purposes of the nation, while the brewers were allowed to consume vast quantities of food stuffs in making beer."

Mr. Vandeventer, in the "Oakland Post," goes straight to the point in the following: "Wouldn't you think that a red blooded American would be willing to go without his beer, if by doing so, he might save the life of some poor child?

"Mr. Hoover said a few days ago that drinking men would go on an orgy by consuming the large stocks of whisky and gin and brandy now in saloons and warehouses, should the sale of light drinks be stopped. Where is the great power of the federal government that it could not confiscate the whisky, gin and brandy and reduce the stocks to alcohol?

"A drive is on for the sale of War-Savings and Thrift Stamps. But who will make sacrifice, if the sales are made? The women and children, to be sure. They must give up candy and other useful things while greedy, selfish men insist on satisfying all their appetites. Candy is nourishing food for a child. Alcohol is poison for a man. The child must deny itself food to buy a stamp; the man can not buy a stamp because he must have his poison.

"This saving plan is fine, but it is one sided."

It Should Not Be One Sided.

This is not a temperance measure primarily to conserve this vast quantity of food stuffs now going into beer, but an economic and patriotic necessity. It is in line with the preachments of the Food Administration itself. To convert into bread these valuable food products is pro-ally, pro-American, the highest sort of patriotism and in the interests of good morals.

We must all save every pound of food possible. None should be exempt. We must win the war. It is a question of booze or bread.

As Lloyd George puts it, "England has two enemies, Drink and the Hun." It is an open question whether the former is not the greater menace to the allied armies.

We protect our boys in uniform, we want them to fight with steady nerves and clear heads. Why not equally protect the men in our factories, ship building plants and on our farms who are in the second battle line and are equally necessary to win the war? Stop the food waste in beer to win the war!

C. L. K.

LIFE'S SUPREME END.

There never was a time when we should ask as devoutly and earnestly, what is life's supreme purpose as today. Life is God's greatest gift to man. Life, with its riches and revenues, its powers and possibilities, its rewards and retributions.

Life, the very breath of God, that shall outlive the earth on which we live, given for the highest end to glorify God and enjoy him forever. The lowest conception of life is the materialistic. It makes no difference between mud and mind, sod and soul, and magnifies gold above God. Its motto is, live and be merry for tomorrow thou shalt die. It is the theory of the atheist who says there is no God. It is a dirty, demoralizing, devilish and deadly idea of life, that never did and never can do any good. The commercial conception of life is not much better. It is selfish and not generous and of the earth earthy; it is dangerous because capable of demoralization. It is contrary to the teachings of Christ that makes seeking the Kingdom of God and His righteousness supreme.

The educational conception of life is higher than the ones mentioned but is not adequate. We can hardly overestimate the value, power and achievements of education. It enhances man's power, influence and happiness marvelously. Neverthless, it is but a means to a higher end. It can lead to evil as well as good, can be demoralizing as well as elevating. The best and the worst people in the world have been and are among the educated.

Culture has been a failure in making people good. It has failed in Egypt, Babylon, Greece, Rome and Germany, and other countries. We have a most impressive illustration today, of the failure of education, the failure of the highest culture, to make a nation what it should be. Demonstrating that it can be prostrated to the lowest end and lead to the most awful catastrophe in the world's history. The only adequate conception of life is the altruistic one, taught by and exemplified in Jesus Christ. It is expressed in the two great words, service and sacrifice. Christ said that he came not to be ministered unto but to minister. He said also that he that saveth his life shall lose it, but he that giveth his life for my sake shall find it.

These are days that try men's souls because they demand, as never before, service and sacrifice. As far as human instrumentality is concerned we owe all we have and enjoy to those who have lived out these great principles. They are accompanied by a realization of our relation to God, and that our highest capacity is communion with God. It makes us recipients of the eternal life by knowing Him who is the way the truth and the life, and who came into the world to give life and to give it more abundantly.

J. E.

GERMANY FROM THE INSIDE.

Mrs. Herbert Challis, wife of the American opera singer, returned a few weeks ago from Germany, and in an interview concerning conditions there she has stated:

"Never before has there been so much money in Germany. There are no longer any really poor people, for every one has received good wages in the different war work and there is little time for useless expenditures. In fact it is very hard to spend money, for there is nothing to buy. All food is rationed at a price fixed by the Government, and every one is forbidden to sell any personal effects or household belongings. When I left there I surreptitiously sold some of my belongings, and when a few of my acquaintances learned that I wished to dispose of my things they begged for a chance to buy them. For my sheets, which I had bought long ago at a dollar apiece, I received $50, and a worn-out rug, which was practically valueless, was bought by two women who paid me three times what I paid for it many years ago.

"Wool and soap are two articles that are now entirely unknown in Germany. Automobiles, too, have become extinct. All clothing is made of shoddy and one is allowed but one dress, and that can only be obtained by permission of the Government. The people are patient in spite of the filth and disease, for they believe it will only be a short time now until the war is over.

"The familiar stout German figure is no longer to be seen. I was simply aghast when I saw the first fat man here, for I had not seen one for so long. I am now more than fifty pounds below my average weight.

"It is really strange to see able-bodied men again. All the men have been away from Berlin so long that every one has grown accustomed to their absence. Only the very old ones remain, and the children are not the sturdy youngsters they used to be.

"The people in the country are really better off than those in the city, for, being thrifty, they have been able to raise enough to maintain them. The city people have now converted their courtyards, which were kept in splendid condition into pig pens, and the pig is the pet of every household."

STORY OF SOME OF THE TRANSFORMATIONS WROUGHT AT TRAINING CAMPS.

By a Camp Attache.

A few months ago a young man went to Camp Dix who was so round shouldered that he looked like a hunch back. Had he arrived a few months earlier the camp examining board would have sent him back post haste, but under the new ruling which permits the army to salvage from this human stream called forth by the draft much of the material that was formerly stamped "unfit" he was accepted.

For several days he drilled with his company in the depot brigade. At least he tried to drill. But no amount of exercise nor of coaxing of the drill officer could get him to straighten up and throw back his shoulders. To make matters worse his feet went bad and finally he could scarcely hobble about. Then he was sent to the base hospital, where he became a patient in the new orthopedic department.

Crooked Spine Made Supple.

Experts looked over his bent form and then went to work. They massaged his back and even baked it under an electric heater. They compelled him to undergo exercises until he winced at the pain of muscles and tendons put into play that had been useless for years. The crooked spine became supple. With a supreme effort he could straighten his back while in bed. When he sat up or walked, however, he slouched into the same old stoop shouldered posture.

"It's no use. I can't do it," he pleaded when a physical director told him to straighten up and go through a certain series of exercises. And apparently he couldn't. But the experts of this new department had another card to play. They began to teach him self-confidence. Before another week end they had proven to his own satisfaction that he could straighten those shoulders.

To eliminate further detail it is merely necesary to relate that he is now ready to go back to his company—not for a camp job or even for the new United States Guards, but as fit for a first line unit. The orthopedic experts actually have inverted that hump on his back and have made it bulge out his chest. He carries his head erect, his shoulders thrown back and walks with a confident, easy stride, for they have strengthened by special exercises the arches of his feet and have given him special shoes to correct any threatening pedal defects.

Marvellous as has been the physical change in the man, it can scarcely be compared with his improved mental condition. He was inclined to be dull, listless and careless. The straightening of his body seems to have given him a higher, brighter outlook on life, and there is a snappiness even in his conversation that is impressive. The doctors have made a better citizen as well as a good soldier.

Wide Field Covered.

The story of this young farmer is one of many cases in which really wonderful results have been obtained in this new branch of the army hospital service. Camp Dix has been made the experimental centre for this science, which aims, figuratively and actually, to "put a man on his feet again."

The orthopedic treatment does not, however, as many at first suppose, confine itself merely to correction of foot defects. It covers the subject of joints in any part of the body. A rheumatic knee, a stiff shoulder, a dislodged vertebra all come under the ministrations of this science. So broad, in fact, is the field covered, that Lieut.Col. W. Cole Davis, commandant of the base hospital, has allotted five wards for patients of the orthopedic department, and already they are nearly filled.

The work of the new department is under the personal direction of Capt. Rolland Meisenbach of Buffalo, one of the country's foremost orthopedic surgeons. The manner in which he has made the lame walk and done other seeming miracles among crippled men already has convinced War Department officials that this branch of medical science can be made one of the most important factors in the general scheme of rehabilitation of human bodies. Dr. Meisenbach's chief assistant is Lieut. M. A. Blumer of Pittsburg.

Foot troubles, of course, send the greatest number of patients to the orthopedic wards. Some experts have estimated that as high as 95 per cent of negroes and 49 per cent of whites called in the draft have foot defects of one kind or another, a considerable percentage of which are likely to become acute under the stress of continued marching.

Flat Feet Corrected.

A year ago the flat footed recruit was rejected for military service. To-day he is accepted and eventually lands in the orthopedic hosiptal for a course of treatment that it would be almost impossible for him to procure in civil life. One of the the patients recently discharged as cured was the son of a wealthy physician, who had been unable to obtain for the boy the very special treatment which he received free here as one of Uncle Sam's soldier nephews.

So-called broken arches are built up by massage, various

exercises, developing of self confidence and last but not least the equipment of the patient with shoes specially built to overcome any pedal defects from which he may be suffering. A special cobbler's shop has been opened in the main ward. Former cobblers among the patients sent to the hospital are now doing the work and incidentally are learning a special branch of their trade that will enable them to demand big wages when they leave the army.

Capt. Meisenbach and his assistance do another important service for the army in that they can quickly spot the man who may be "stalling" in the hope of getting out of the service. A few of the tests they have devised will make the faker quickly convict himself. At the same time they discover many instances of real debility in cases that have aroused the suspicion of officers.

The Man Who Sat Down And Couldn't Get Up.

A New Jersey recruit, a florid, heavy set man who had been a holtelkeeper when drilling on the field with his company suddenly sat on the ground. His astonished officer shouted an order for him to get up, but the recruit did not arise. He sad he couldn't. Two fellow recruits lifted him to his feet but he collapsed when he tried to take another step.

His company grinned when he was sent to the hospital in an ambulance for they regarded him as a "quitter," the surgeons found he was suffering from a very real but rare ailment.

In a few days he could get about the ward, on all fours. Under an elaborate and varied treatment he is again learning to walk and while he may never be fit for first line service he can do camp duty that will release some able bodied man for a line regiment.

Several recruits were found strong enough physically, but unfit for military duties because of web fingers. Orthopedic surgeons deftly operated to correct this deformity and these men have gone back to their regiments with free hands for the first time in their lives. In another case, where extra toes of each foot prevented a negro recruit from wearing shoes and extra fingers annoyed him in handling a gun the surgeons obligingly took off the extra digits.

Besides occupational theaphy is playing a big part in hastening cures among the more serious cases in these wards. Physicians have found that a patient is much benefitted physically and mentally when he can be given some definite work to offset the monotony of hospital days. Hence some knit socks on bedside looms, others weave baskets, make checker boards and other games or do other work that their condition will permit.

SERVICE FLAGS.

Rulings On How to Denote Men Killed and Wounded in Country's Service.

The casualty lists must bring a change to our service flags, but there has been a good deal of questioning and uncertainty as to what that change should be.

The service flag is not official. Official adoption of such an emblem has been discussed in Congress, but no action has ever been taken. The Adjutant General of the United States Army, however, has indorsed as correct a memorandum by Lieut. Col. Nathan William MacChesney, Judge Advocate, N. A., Central Department, which gives the status, so to speak, of the service flag, and tells its proper use, and it has therefore to quote Lieut. Col. MacChesney, a "semi-official" place. It was Lieut. Col. MacChesney who recommended the use of gold and silver stars on the flag. He says:

"The present service flag is owned by private parties, who have patented the same, but is recognized by the Government and the flying of it is encouraged.

"It has been decided that, on these flags, a blue star shall represent those in the military or naval service of the United States, a silver star those wounded or invalided home from overseas, with a gold star superimposed for those who die as the result of such wounds or disease, and a gold star alone for those killed in action."

A short time ago Colonel MacChesney received a letter suggesting that a service flag pin with a gold star for a member of one's family killed in action be worn in lieu of mourning. He replied:

"Considerable thought has been given to this matter. In England the wearing of mourning has been discouraged on the ground that it has a depressing effect, though it is generally seen on the Continent. It has been finally decided, after conference with those interested in the subject, to have those who have been killed in action represented on the service flag with a gold star, and to use a silver star to represent those who have been wounded or invalided home, superimposing a gold star in the event of death resulting from such wound or disability. Your suggestion, therefore, is in accordance with the above and would seem to be an appropriate one."

When the recommendation of a gold star was made for men killed in action and of a silver star for men wounded, the question of those disabled by disease remained to be settled. Early in May Colonel MacChesney was asked whether a man who had been discharged from the service because of heart trouble brought on by the intensive training of the military camp was entitled to be represented in the service flag by a silver star. He replied:

"There has been some talk also of recognizing with a silver star those who have been invalided home, as well as those wounded. This, however, has not been definitely determined as yet. The Government provides a special chervon for those who have been wounded in action, but does not provide any such special distinction for those who become unfit because of disease. Some feel that the silver star on the flag should be limited to cases entitled to official recognition by the Government through the wound chevron. Others feel that those who have been invalided home, if they are to be represented by the silver star, should at least have undergone some of the hazards of war, in addition to the mere training at home. It would seem, therefore, that until a further ruling is made on th subject the particular case inquired about should not be represented by a silver star, but that, if persons who are invalided home are to be so represented, they should only be those who are invalided home from overseas or from wounds."

Lieut. Col. MacChesney has been asked by some whether he thinks a black star should be used to signify the death of a man in the service, and his answer has been an emphatic negative.

The silver star for men invalided home from overseas, as well as those actually wounded, has now been generally recognized.

Lieut. Col. MacChesney's first memorandum on the use of service flags was published in The Official Bulletin Jan. 21. After stating that the flag was authorized and its use encouraged, though not officially adopted, the memorandum continued:

"The idea of the service flag is that there shall be a star to represent each person from the family, place of business, club or other entity, serving with the colors. There recently has been some indication that this is being abused. Where the service flag is hung in the window of a home it should represent only members of the family from such immediate household, and not employes, domestoc or otherwise. Where it is hung from a place of business it should represent employes going from such place of business, and where presumably, some continuous relation ex-

ists and there is an expectation of return to the employment. The service flag should not be flown by buildings, hotels, etc., where the only relation is that of tenants, etc., but only where there is some clear relation, as indicated above.

"Attention has been called to the fact that recently service flags have been flown where the persons represented are not in fact serving with the colors at all, but in various civilian capacities. However patriotic the motives of these persons may be, they are not entitled to be represented by the service flag, and such use is an abuse of it. The essence of military service is that persons who wear the form subject themselves to be ordered anywhere without the right to refuse to go. Such conditions do not attach to any of the various war boards, commissions, civilian employments etc., and under no circumstances should the persons in such employments be represented on service flags."

To answer questions which have come up recently Lieut. Col. MacChesney has prepared additional statements to be incorporated in a new memoradum to cover the whole matter of service flags. He says:

"In the case of a flag flown by a household, representation by a star of a husband, son, father or brother may properly be allowed, even though such person did not actually leave from that household directly to go into the service, but in case of any more distant relatives they should actually be members of the household where the flag is displayed and should have left for the service directly from such household.

"It might be advisable in order to distinguish flags representing members of a family from those representing members of organizations or employes, to have the individual stars on the flags representing members or employes of organizations with a numeral to indicate the number who have gone, with the addition of silver or gold stars to represent to the wounded or killed in action individually. This would enable any one clearly to determine, in any doubtful case, whether the persons represented are members of the family or employes, and this would seem to be advisable, as there is some feeling on the matter in some quarters."

Lieut. Col. MacChesney has also taken up the question of whether physicians serving in the war are entitled to repsesentation in the service flag. He states:

"While physicians are noncombatants, they are clearly entitled to representation on service flags and rolls of honor when they are members of the army, navy, or Marine Corps, not merely of Red Cross or other units which have not been made a part of the military or naval service of the United States. Physicians of draft examining boards are not entitled, by virtue of such service, to such representation, nor are officers or enlisted men of the Medical Reserve Corps until called to active duty."

He continues:

"The Judge Advocate's Department has not been designated as a noncombatant branch, and the officers thereof are entitled to representation in the same way as line officers.

"The criterion in any event is not whether the present service is combatant or noncombtant, as the man may be assigned ata any time to combatant service, with certain exceptions made by the President in case of conscientious objectors drafted into the army, the number of whom is, of course, negligible. Neither is the man's present location a test, as he may be ordered elsewhere at any moment."

God often visits us, but most of the time we are not at home.

The conscience is the most elastic material in the world. Today you cannot stretch it over a mole-hill; tomorrow it hides a mountain.—Bulwer-Lytton.

WAR-TIME SANITATION.

A Statement by the State Board of Health.

It's a long way from the sunny Santa Clara Valley in California, "the valley of heart's desire," to the blood-soaked battle fields of France, but one might think that the allied armies were assembled in California, to judge from the excellent sanitary conditions found today in all of the territory surrounding Camp Fremont. Every town and city within this area conforms absolutely to the sanitary requirements of the California State Board of Health and of the military authorities. This means that every hotel, restaurant and eating house, lunch counter, cafe, cafeteria, soda fountain, ice cream parlor, soft drink stand, fruit and vegetable stand, meat market, bakery, grocery, creamery, dairy and every other place where food is manufactured or dispensed, is in perfect sanitary condition. It means also that every barber shop and billiard hall conforms to the sanitary regulations. It means that domestic and business premises are free from rubbish and that all fly-breeding places have been removed. It means that every possible menace to the health of soldiers, through insanitary conditions, has been eliminated, and this has all been accomplished with the earnest co-operation of city and county officials, as well as the citizens living in the cities and rural districts of both Santa Clara and San Mateo counties.

This work was accomplished under the direction of Edward T. Ross, Sanitary Inspector of the California State Board of Health, with the active co-operation of the military authorities at Camp Fremont, assisted by the health officers and inspectors of the various cities involved. San Mateo, Redwood City, Menlo Park, Palo Alto, Mayfield, Mountain View, Sunnyvale, Lawrence, Santa Clara and San Jose have all been inspected, reinspected, and finally pronounced in perfect sanitary condition. Under the military regulations no soldier is allowed to patronize any of these places of business unless a certificate has been isued to the proprietor, such certificate stating that the establishment has been approved and that it has complied with all of the sanitary regulations. More than five hundred such certificates have been issued to business houses in these cities. In many cases a considerable outlay of money was required to bring the establishment up to the required standard. In San Jose there was some delay in completing the work because of the inability to get carpenters and plumbers. The mere screening of the fronts of grocery stores and fruit stands brought such a rush of business that builders and carpenters were unable to in any way meet the demand. The proprietor of one establishment in San Jose was required to spend $2,300 to make his place of business sanitary. He was glad to make the expenditure, however, and is pleased with the results obtained.

Every article of food in process of preparation, distribution or display in every hotel, restaurant or other eating place in these cities is protected from flies, dust and dirt. Pies and cakes are covered; bread is wrapped or kept in glass cases. Flies absolutely can not get access to any article of food in these establishments. A soldier who enters any eating place in the vicinity of Camp Fremont is assured of getting clean food, prepared and served by persons in good health, in clean surroundings. The enforcement of the regulations pertaining to these eating places is perhaps the most important of all, except the regulations pertaining to dairies and creameries. Under the strict enforcement of the state milk law, however, there is little danger of unclean milk supplies. The sterilization of glassware at all soda fountains and ice cream parlors is also an important measure, which is thoroughly enforced in all of these places. The regulations of the California State Board of Health for the sterilization of such glassware require steaming or

boiling, or if this process is not convenient, the utensil may be dipped in a 5 per cent solution of lye, preferably hot. Of course, the use of individual paper cups is permitted.

Formerly, it was the custom to place displays of fruits, vegetables and other food products in front of fruit stands and grocery stores, where flies could easily gain access to them. The thought of flies traveling from the filth in street gutters to fruits and vegetables intended to be eaten raw is never pleasant, and with thousands of men in uniform in the vicinity of these places, the protection of raw fruits and vegetables from contamination by flies is important. In San Jose alone the screening of store fronts required the expenditure of large sums of money and provided work for carpenters during many weeks.

In bakeries and meat markets the sanitary inspector required the installation of good floors, the thorough cleaning of side walls and ceilings, the provision of a dressing room for workmen, clothing not being permitted in the work of bakeries. In grocery stores, ham, bacon and cheese is kept under screens or other appropriate cover. The erstwhile open cracker-barrel is now closely covered. Dried fruits are protected and every possible precaution is taken to prevent the contamination of all grocery store products.

When it is considered that many of these establishments had not been renovated for a quarter of a century, some idea may be gained of the immense amount of work, and in some cases of the very large expenditures of money that were required. In every instance, however, the proprietors of these establishments complied willingly with the requirements of the inspectors, and in no case has there been any friction whatsoever in securing these improvements.

The regulations are based upon the regulations enforced by the United States Public Health Service and the United States Army in extra-cantonment zones throughout the country.

RELIGIOUS UNITY WILL HELP MAKE COUNTRY FIT FOR RETURNING SOLDIERS.

That the war is doing more to bring about religious unity than generations of peace might have done, was the opinion expressed by the Rev. Roy B. Guild, executive secretary of the Commission on Inter-church Federations of the Federal Council of the Churches of Christ in America, at the meeting of the National Conference of Social Workers, in Kansas City, Mo., on Sunday, May 19. At this Sunday meeting a Jewish rabbi, a Catholic priest and a Protestant clergyman discussed "The Church Community and the Present Crisis." Dr. Guild declared that every welfare hut in every soldier camp stands for religious unity.

"But will we who have stayed at home be able to make of our communities fit habitations for the soldiers who have met the supreme test in the task of eliminating from the world's politics that for which the kaiser and the Potsdam gang stand?" he asked.

"While we are so bitter and so eloquent in our denunciation of kaiserism in Berlin, let us remember that about every city has its man or its men who are tarred with the same stripe, about whom are the poltical gangsters who menace the city's life. We are nothing short of hypocrites if we cheer our soldiers as they march forth to eliminate the Potsdam gang, and have not the courage or the convictions to purge from our cities every influence which menaces the physical, moral and spiritual welfare of our boys and our girls. The city that complacently endures these conditions in these days and does not have its Ypres, its Sommes and its Verduns, however the battle may turn, is not worthy of the men who have gone to France, not noble enough to welcome such as may return. In that day the judgment upon the religious forces will be final. We must get together. We can get together and I am here to tell you we are getting together."

NOTES AND PERSONALS.

The Rev. Dr. Brooks expects to be in his pulpit in Berkeley next Sunday morning.

Central Union Church, Honolulu, welcomed twenty-five perons into fellowship, Sunday June 2.

The Rev. W. W. Willard has been supplying the pulpit of First Church, Los Angeles, for a few Sundays.

At the last communion service in Plymouth Church, Oakland, thirteen persons were welcomed into fellowship, making ninety since the first of the year.

Dr. George Adam Smith will speak at a union meeting of the ministers in San Francisco next Monday. Meeting will be in the Methodist Book Concern building.

One reader of The Pacific ordered twenty-five extra copies of the issue for last week for distribution—because of the article with the caption "Some Timely Utterances on Pulpit Profanity and Other War Time Acts and Habits."

The Rev. Ben F. Sargent, Dr. Susan Tallmon-Sargent, Miss Edith Tallmon, and the Rev. F. M. Price reached San Francisco from the missionary field in China last Thursday. Mr. and Mrs. Sargent will be at Camp Vacation in Sonoma county for several weeks.

Mrs. Virginia Bufford, a long-time member of Plymouth Church and First Church, San Francisco, passed into the other life last week. In a note on First Church calendar last Sunday, the pastor said: "The Bible, which she always kept near her, was well-worn, and she knew each gem of promise. A visit with her, even during her illness, was a rare privilege."

How the faithful members of the older days are dropping out of our ranks! When the writer became a member of First Church, Berkeley, in 1904, two of the most faithful workers there were Mr. and Mrs. E. T. Peck; and their faithfulness was manifest all down through the fourteen years since that time. A few weeks ago Mrs. Peck was called into the other life. So they go, one by one! But faithfulness, such as we think of in Mrs. Peck and in the husband yet with us, always leaves its influence.

At the Monday meeting of the ministers in San Francisco, June 24, the Editor of The Pacific was by vote of the meeting asked to print in pamphlet form the articles concerning Chaplain Rowell. One thousand copies will be printed this week. The title: "San Francisco's Apostle to Seamen." Sub-title: "The Story of the Life of Chaplain Rowell Whose Work and Influence Girdled the World." Copies may be had by mail for ten cents. Five copies oy mail for thirty cents. A lower rate for larger quantities. Some of our pastors have read these articles in their entirety at their prayer meetings. Others plan to base sermons on them. One pastor has ordered fifty copies, intending, we believe, to give them away. He wishes that consecrated life to go out thus to persons unacquainted with it and so to go on bearing more and other fruit.

WHAT A BAKERSFIELD PASTOR IS DOING.

The Bakersfield Daily Echo had recently the following item about one of the Congregational pastors in that city:

"In these strenuous days of war and half-portion patriots, we can consider with profit a page from the daily life of N. F. Sanderson. When he arrived in America at the age of 15 from Denmark, he spoke not a word of English; today his diction is faultless. He is imbued with a spirit of patriotism which is enviable.

"When the war of 1889 came along he shouldered a musket, kissed his civil life good-bye, and went in to win with Uncle Sam. Today he is again shouldering a portion of Uncle Sam's burden, and as a Four-Minute Man is speaking almost nightly. He is directing the Smileage book campaign and has personally sold hundreds of these joy bringers.

"At the schools he is a welcome visitor, bringing always a cheerful message of patriotism and inspiration. He is a living example of what loyalty and education can do for one who wants to win.

"In addition to his arduous duties as a successful minister of an East Bakersfield church, he finds time to go to all parts of the county, without remuneration, to do practical patriotic acts for a country which is not his by birth, but is his to his last breath by adoption. And then, just to keep real busy he directs a troop of Boy Scouts."

AN AFORETIME BEST BOOK MAN RETURNED.

Going into the Emporium in San Francisco Monday afternoon to look into some of their books for a few minutes—something which we do occasionally—we were much surprised to find Mr. Luther H. Cary in charge of the book department in that establishment. Of course there were many changes though he had been in charge only a short time. There will be more. Before he went East to become business manager for the Congregational Sunday School and Publishing Society, Mr. Cary conducted the best book store in San Francisco. He was greatly missed when he went away and will have a hearty welcome now that he has returned. Mr. Cary and family will have their home at 2700 Piedmont Avenue, Berkeley. Oh, the lure of California! Scarcely any who have lived here are not eager to return whenever opportunity affords!

CHAPLAIN STUBBS OF TACOMA AT AGE OF NINETY-FIVE.

On Tuesday, June 18, Chaplain Robert S. Stubbs, who for many years did a notable work among seamen on Puget Sound, was 95 years old. The Sunday before he gave a sermon in the First Congregational Church, which the Daily Ledger says was declared by those who heard him "worthy of a minister of a score of years his Junior." In the course of his sermon, which was on "The Love of Christ," he told of some of his experiences in the British navy when he was a young man. Chaplain Stubbs was for many years a seaman.

The Tacoma Ledger gave a picture of the chaplain which shows him looking very much as he looked more than twenty years ago when the writer of this note knew him on Puget Sound.

Chaplain Stubbs has two grand sons in the United States army, and a third goes in soon.

Since the foregoing was written we became acquainted with the fact—while looking through files of The Pacific in some research work in preparation for an historical article—that Chaplain Stubbs was in 1882 in charge of the Oregon Department of The Pacific. At that time and for several years previous he was Chaplain at the Seamen's Bethel in Portland.

THE NESTOR OF CONGREGATIONALISM IN THE STATE OF WASHINGTON.

The Observer has been enjoying an interview with Rev. Samuel Greene, D.D., the Nestor of Congregationalism in the State of Washington. The son of Rev. David Greene, Home Secretary of the American Board for 21 years, he was led through the influence of his brother, Judge Roger Sherman Greene, Chief Justice for 17 years of Washington Territory, to seek a home in the Puget Sound region. Coming with his family—wife and one daughter—from Chicago, he tarried a little while in San Francisco, and at last took passage on a sailing vessel, which in 18 days brought him to Olympia, the home of his brothers, the Judge. Associating himself with Rev. G. A. Huntington —well known in and about Eureka—in Indian work, he found interesting employment for one year, and then settled on a farm on White river, not many miles distant from the rather promising village of Seattle. This was in 1874 and the Queen City had about 800 people. After five years in agricultural pursuits he moved to Seattle, and ever since has made this place his home. At that time the Territory had six Congregational churches—Walla Walla, Seattle, Plymouth, Skokomish, Yakima City, Ahtanum and Colfax. He and his family united with the Plymouth church, and in this large and influential society, now numbering 1200 or more members, their names stand on the roll as Numbers 29, 30 and 31. Dr. Greene, though a layman, was intensely interested in Christian work, and in three months after his arrival he had three Sunday-schools on his hand, and such was his devotion and wisdom that his brethren thought he ought to be more actively engaged in advancing the Kingdom—so in 1877, they licensed him—three years later he was ordained, and in 1904 Whitman College, happily recognizing his great devotion to the higher interests of humanity, conferred upon him the degree of D.D.

In 1887 the Sunday-school Society commissioned him as superintendent of its work in this part of the world, and for 23 years he gave himself unreservedly to the upbuilding of the boys and girls, especially of those in somewhat neglected communities. Doubtless it is difficult to state precisely just how many schools were brought into existence through his instrumentality, but one well informed has estimated that not less than 700 were organized, growing out of which are 200 churches now doing good work. Not only has his foundation efforts been of this character, but his money as well has been consecrated and more than one choice building lot has been pre-empted by this faithful servant of the Lord, held by him until the embryo church was able to erect an edifice thereon.

Not many men are permitted to see a community grown from 800 souls to nearly if not quite 400,000—a territory of 75,000 inhabitants to 2,000,000—an embryo state with a few villages and towns to one having three large cities—a comparatively undeveloped region to one with thousands upon thousands of acres producing grain and fruit, which in the market brings millions of dollars—a fellowship of six churches growing to 200 or more, with many handsome church edifices—and men of great ability occupying the pulpits. Yet all of this has passed before Dr. Green's eyes, and the joy of his heart is that he has had no insignificant part in helping to mould the youthful commonwealth.

Not without sorrow has this good man journeyed on the pathway of life. His only daughter passed away some time since, leaving four children to call forth the affection of their grandfather, and a few years ago the companion of his early and mid-life experiences was called to the higher life. In 1907 Dr. Green married Miss Florence Cornell Bunnell of Puyallup, who is making him a worthy helpmeet in his declining years; and together they are spending his sunset days in their home in Seattle, inter-

ested in the development of the kingdom and ready whenever the Master calls to render an account of his stewardship. Though he is in his 83rd year his eye is bright and his step firm, and delightful as these summer days are on Puget Sound, we shall not be surprised if, with the coming of the rainy season he will long for more of sunshine and find his way to the more genial clime of California. A welcome no doubt you will gladly give him, and if all that we hear be true you will assure him a prolongation of his days and a sweet foretaste of that which is beyond. May length of days be continued and in God's own time an abundant entrance be his into the joy of the Lord.

OBSERVER.

INLAND EMPIRE NOTES.

Our effieient joint missionary, Rev. H. A. Luckenback, is kept busy these days in keeping the pastorless churches going. He has recently arranged a federation of our church at Rosalia, with the Methodist Episcopal Church, the pastor of said church to minister to them for this year.

Mr. H. F. Slater, of Deer Park, a promising licentiate has been engaged to preach at least for the summer to the rural churches of Dennison, Chattery and Clayton, Wash.

Mr. Aveley Mumms, recently from Australia, has been engaged to minister to the churches of Cusick, Delkana and Usk for the summer. He is a man of special musical attainments, having been trained at the Victoria school of music.

Mr. J. A. Ray, a young man of considerable experience, now at the head of the volunteers of America in this city, is supplying the Trent Church.

Rev. O. B. Whitmore has presented his resignation to the Medical Lake Church, owing to the helpless invalidism of his wife. Mr. Whitmore has served the church acceptably as well as being chaplain of the institution for the insane.

Mr. Julius P. Jaeger, (licentiate) graduated with honors at the Spokane University last week. As an evidence of his high scholarship he has been appointed associate professor of Economics and English, and he has accepted it for a year, and will continue to serve the Lincoln Heights Church this city. He will spend six weeks at the University of Washington this summer, making a specialty of economics.

Whitman College Commencement.

This has been the great week at Whitman College. Last Sunday (16th) President Penrose preached the baccalaureate sermon. On Wednesday the thirty-sixth annual commencement took place. There were twenty-three of the class present to receive their degrees. Twelve of the men members of the class are in the various officers' training camps, and two died during the year.

Among those taking prizes was Mary Deming Penrose, a daughter of the president, for proficiency in French.

A special feature of the day was the presentation to the college by the class of '08 of a concrete bridge across college creek in front of Billings hall. The class held its tenth annual reunion and a large percentage of it were present. The degree of doctor of laws was conferred on Judge M. F. Gose, of Olympia, Justice of Supreme Court of Washington, and Master of Arts on Rev. Allen A. McRae, B. D.

Despite the loss of young men for the war the college is looking to the future with hope and courage.

J. EDWARDS.

God has seen fit never to do for man what man can do for himself.

THIRD SEMI-ANNUAL MEETING OF THE MODOC ASSOCIATION OF CONGREGATIONAL CHURCHES.

At Alturas on Monday and Tuesday, June 10 and 11, delegates assembled from all the Congregational Churches in Modoc County. Five localities were well represented, the attendance being the best yet. Mr. C. B. Towle was Moderator and Mrs. R. B. Clark of Adin was elected Scribe.

The Association was very fortunate in having present Dr. L. D. Rathbone. Dr. Raymond C. Brooks and Dr. Ralph B. Larkin. It was with much regret that the news of the illness of Dr. Brooks' father was learned and that he could not be with us longer.

Addresses were heard on "Some Significant Things Concerning the 300th Anniversary of the Landing of the Pilgrims," by Dr. Rathbone; "Converting Business to Religion vs. Convertng Religion to Business" by Dr. Larkin; "Elements of Strength in the Pilgrim Faith," by Rev. H. M. Bowman; the Association address on "The Pilgrim Spirit and the Present World Crisis" was given by Dr. Larkin.

Discussions were held on other vital questions of the day such as "Democracy and the Christian Ideal," and "The Young People and the Church." During one discussion the Moderator skillfully brought out the thought supported by scripture passages that the phrase "the end of the world" is not to be interpreted materially but means the end of the domination of the forces of evil such as expressed in the Kultur of Kaisarism and the greed of the world. He expressed the conviction that we are living in the days marking the beginning of the end.

During some remarks concerning Sunday School work Dr. Rathbone brought out very forcefully the need of care in our work. He showed a scripture text card that had been given as a reward for attendance to a sweet-faced innocent little child in one of our Sunday Schools which bore on it the words, "Ye are of your father the Devil." The incident bears its own moral.

Monday evening a Fellowship Supper was served by the ladies of the entertaining church which seemingly was enjoyed by all. After supper the Association was adjourned on account of an entertainment given by the ladies of Alturas to raise funds for Belgian Relief. At the closing session an offering was taken for the cause of Armenian and Syrian relief which so far amounts to nearly twenty dollars.

Resolutions pledging loyalty to the Government and Flag were unanimously passed. Also resolutions of thanks for the services of Drs. Brooks, Larkin and Rathbone, and of sympathy for Dr. Brooks, were passed.

Rev. G. H. Rawson, the new pastor at Likeley, and Mr. C. A. Ballard were appointed by the Moderator to boost the Every Member Drive next December.

Mr. C. B Towle, of Alturas was re-elected, as Moderator; and the invitation of the Adin Church for the Association to meet there at the next spring meeting was accepted.

At the closing session our denominational paper, The Pacific, was presented A number of new subscriptions have already been received.

At the same meeting before the closing address, Mrs. Bertha Robison favored these present with a beautiful vocal solo, "Holy Art Thou." W. H. Y.

A NOTE FROM BETHANY CHURCH, SAN FRANCISCO.

Sunday morning, June 16, our pastor, Rev. A. R. Gillespie, gave us a fine sermon on the answer Peter gave to Jesus when he asked the Twelve, "Would ye also go away?" Simon Peter answered: "Lord, to whom shall we go? Thou hast the words of eternal life." John, 6:67 and 68. Emphasis was laid on what the preacher stated was an undoubted fact, that we all wanted to go to someone, not to

some thing; and that it was a person and not a doctrine or creed that the twelve needed, when Peter said to whom, not to what, shall we go! To me it seemed to be a message that the much-divided church of to-day needs. If we church members could only feel as Peter felt, when he answered, "To whom shall we go? Thou has the words of life," instead of saying, what creed shall we accept? it would help us to "seek first the Kingdom of God and His righteousness"; there would be fewer denominations; and in districts like that wherein Bethany is located, fewer churches. (Six church organizations here, where two or three could reach all the people without being crowded.) And there would be only expansion when Christ's Kingdom had outgrown the buildings not because we felt there was a chance for our denomination to get some of the people. God grant the time may not be far distant when the "Kingdom," not our denomination, shall be our first desire!—R.

WOODSIDE,

The annual meeting of the Woodside Church was held June 16th at the close of the morning service. The treasurer reported all bills paid, the missionary apportionments fully met and a substantial balance in the treasury. The Sunday school has had an average attendance of 31, has given something each month to the various missionary societies on the Tercentenary Plan, has contributed liberally to Belgian, Armenian and Syrian relief; gave $5 toward the Indian Church building at Fort Bidwell, altogether has given $51 for benevolence, $43 for its own expenses, or a total of $94. The pastor reported only one admission to the Church by letter, no deaths or dismissions. Three of the members of the Church are in the Army, one in France, one in Camp Fremont, the other in Camp Lewis. Besides meeting the apportionment, the Church has contributed liberally to the Red Cross, the Y. M. C. A. to Belgian, Armenian and Syrian Relief. The membership of both church and congregation has been very active in Red Cross work, making and sending away a large number of garments, sweaters and stockings, besides filling several "comfort bags" for the boys who have gone from Woodside. One of the notable events for the Sunday School was a Garden Party given a few weeks ago at the home of the Superintendent of the school, Miss May Huddart. A jolly truck-ride, games, sports, rowing, followed by abundant refreshments of cake and ice cream furnished by the brother, Mr. James Huddart, filled the afternoon full of delightful pleasures. And the best was, that all but one of the scholars at the party were at the Sunday school the next morning.

A TRIBUTE OF AFFECTIONATE REMEMBRANCE OF MRS. J. M. HAVEN.

Presented at the Meeting of the Woman's Home Missionary Union and the Northern California Branch of the W. B. M. P. at Saratoga, June 6, 1918.

When your committee met to pass resolutions to present to you to-day, we found it imposible to express in merely formal phrase all that was in our hearts.

May we bring instead a simple tribute of affectionate remembrance?

Thirty years ago the Woman's Home Missionary Society (now the Home Missionary Union) was organized, and Mrs J. M. Haven was elected Treasurer. For twenty-two years not only her time and thought, but the loving devotion of her heart were given to those accounts. To her they were not mere figures. Every dollar coming into the treasury, either through the regular channels or through her own special efforts, meant something of blessing for the Home Missionaries and their families, whom she loved so well. Her home was always open in cordial hospitality to those who came to Oakland. One recently said: "Never can I forget the three days spent at Mrs. Haven's when, years ago, the young wife of a Home Missionary, I came with him, both strangers, to our first State Conference. We have loved her ever since."

To those of us who, as officers in the Union, had the privilege of working and consulting with Mrs. Haven, the remembrance of her keen interest, her careful attention to details and her unfailing personal friendship, combined with loyal service, are both a benediction and an inspiration. She was always most anxious lest she fail in her own part of the work, even in the least things. Often, after a public meeting she would ask: "Did I read my report loud enough? Could my voice be heard?" She wanted all the dear women who had been trying to do their best during the year to hear the acknowledgment, and have full credit for what they had given.

At our Twenty-fifth Anniversary she reported the amount contributed by the Union during the quarter century; but only to us who knew was there suggested the thought, the prayer, the writing of letters, the personal pleas and the generous giving, on her own part, which those records involved.

Though the time came where lack of physical strength prevented her attending our executive meetings, as she had previously never failed to do, we knew that, while we missed the dear face, her thoughts were with us still.

We know that to-day her devotion to the Master's service is greater than ever before. In perfect health she serves Him in the Land that is not very far off. To her family we extend our love and sympathy. We would not show our love by saddened faces and by tears. But rather, blessed with the memory of the years gone by, we would strive, here on earth, to serve more faithfully the Lord whom she now serves in Heaven.

LAURA T. PERKINS.
HARRIET A. LUCAS.
ABBY M. T. GOODSELL.

CORVALLIS, OREGON.

The following resolutions, drafted by the Secretary, were formally presented to the members of the Congregational Church on the evening of May 29 and adopted by unanimous vote.

Whereas, Our new Church edifice has been brought to successful completion, not only in an architectural and financial way, but in its possibilities for the greatest community service; and

Whereas, We, the members of this congregation, feel that the success of our venture is very largely due to the persistence, patience, business sagacity, and faith of our pastor and his wife, Rev. and Mrs. Edwin T. Sherman, who have overcome almost unsurmountable difficulties and brought to us the approval and commendation of the community; and

Whereas, We desire to express our appreciation to our Congregational Societies and our friends for their co-operation; therefore be it

Resolved, That our sincere appreciation and gratitude be expressed to Rev. and Mrs. Sherman; to the Congregational Home Missionary Society, not only for its support, but for its foresight in commending and helping us to secure Mr. Sherman for our Corvallis work; to the Church Building Society for its co-operation, not only in a financial way, but in the helpfulness of the Pacific Coast Secretary, Dr. H. H. Wikoff, and for the approval afforded the Rev. Sherman; and to our numerous friends throughout the State as well as those of our community, who have so liberally aided us in many ways.

The Methods Corner.

SUGGESTIONS AS TO HOW TO DO THINGS.
By Rev. E. A. King, San Jose.

Sermons For Children.

Ministers who are in the habit of preaching short sermons to the children on Sunday mornings will be glad to know of a book called "Little Ten Minutes" by Frank T. Bayley, (Revell Co., New York). It is full of good, short stories and they may be used in whole or as suggestions.

Minister's Manuals.

We are very often asked to recommend a manual for use in church work. The following are worth owning and using: "The Pilgrim Pastor's Manual" by George M. Boynton. (Pilgrim Press, Boston, 75c.) "The Minister's Companion" by David G. Wylie, Ph. D. (Thomas Nelson & Sons, New York.) "The Book of Common Worship." Prepared by a committee of the General Assembly of the Presbyterian Church, Henry Van Dyke, chairman. (Presbyterian Board of Publication, Philadelphia.) "The Book of Common Prayer" (Protestant Episcopal Church.) "The Wedding Manual" edited by G. B. F. Hallock, D.D. (F. M. Barton, Cleveland, Ohio) This little book contains a very remarkable "Formula of Marriage" arranged by Rev. J. E. Kittredge, D.D. It is one of the most appropriate services for Christian young people we have ever seen.

Have Union Sunday Evening Services.

There are many cities and towns where churches might combine for evening services during July and August. The pastors preach every other Sunday evening, the offerings are divided equally, and the fellowship is fine. We are trying it here in San Jose with much success.

Try This In Your Prayer Meeting.

We are studying Ward and Edward's book "Christianizing the Community" at our mid-week service. It is so interesting and informing that the attendance keeps large even during the hot weather. It is a live course (Association Press, New York, 60 cents.) The chapter headings suggest splendid series of Sunday evening sermons.

Woman's Board of Missions for the Pacific.

Woman's Board of Missions for the Pacific.
Prayer-meeting every Wednesday morning at 10 a. m. at Headquarters. Everybody most cordially welcomed.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The Wednesday prayer circle of June 19th continued the study of Fosdick's "Meaning of Faith." The author pointed out how faith is not only an essential element of courage, it is an essential element of patience, and of vision, and yet it is something which people who are perhaps aiming at courage, or patience, or vision, cannot escape from in their daily lives whether they are willing to call it faith or not. "We may stop thinking but we cannot stop living, the adventure of life goes on," and so faith of some kind goes on. It can be the faith that is based on a personal relation to God, that gives in the fullest measure courage and patience and vision, or it may simply be "the assumptions on which a man habitually acts," but this last we are all forced to by the very fact of life. And when this faith is not a faith in God, how much we lose. "When faith in God goes, Man the Thinker loses his greatest thought, Man the Worker loses his greatest motive, Man the Sinner loses his strongest help, Man the Sufferer loses his surest refuge, Man the Lover loses his dearest vision, Man the Mortal loses his only hope."

MISS BENTON PASSES ALONG SOME OF HER GOOD FORTUNE IN THE EAST.

May is a popular time for annual meetings in New England, so it was my good fortune to attend those of two of the Branches of the Woman's Board of Missions.

New Haven is renowned for many reasons, so it is natural to find its women ranking high in the register of missionary activities. What a privilege it was to visit this beautiful city with its classic traditions; to find Yale Unversity as prominent in its location in the city as it is in our thought of the place; to see a downtown block taken up with three churches facing the green—Center Church, Congregational, being flanked on the one side by United Church, also Congregational, and on the other by a Unitarian Church, doubtless at one time Congregational too! Such close proximity demands that the Parish Houses of all three be located a block or so away.

Center Church was the scene of the New Haven Branch Annual Meeting, and its white pews, mahogany-trimmed, with little doors, and its organ and choir loft placed in the rear of the gallery spoke eloquently of the past. But the exercises of the day were modern enough and the well filled church, despite the rain, bespoke a live and active interest in present-day problems.

What a fine program that was! How pleasant to see Dr. Kamarkar of Bombay again and hear her tales and songs of India; to find in the audience Miss Clark and Miss Whittlesey, once missionaries to Van, Turkey, and among the first visitors to the W. B. M. P. office in 1915; to hear Mrs. Franklin Warner tell a traveler's impressions of missionary work. Would that she might tour the whole country with that much-needed story and refreshing viewpoint of the work abroad.

The Branches here each have some special missionary whom they support, often two or more. Can you think how interesting the Foreign Secretary's report is under such circumstances? New Haven Branch has such a large special interest, 13 missionaries of its own, that it takes two foreign secretaries to carry on the correspondence. All this relates to the Pledged Work system whereby the W. B. M. interests individual people or auxiliaries—definite work or workers on the field included in their regular budget. It is regular work made personal.

Those who have seen it will never forget the beauty of Hillhouse Ave. with its elms and park-like streets. Prof. Farnham's home where I was entertained was one of the finest of those lining this avenue. Of the two daughters in this home, one is doing social work in connection with Dr. Cabot's hospital, Boston—the other studying medicine with a view to the foreign field.

Right up through Connecticut and Massachusetts we next went, stopping first at Northampton, where we were entertained at the famous Bodman house on Round Hill in company with Mrs. Harry Martin of Peking, China, and Miss Annie Bridgman, sister of the editor of the "Congregationalist." Fourteen ancestors of the Bridgman family were among those who founded the town in early days.

The ride to Hatfield the next morning, where the Hamp-

shire Branch meeting was to be held, was a dream of springtime beauty. It was surely in some such setting that the author of "America" wrote:

"I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills—"

An entirely modern touch was in the fields where often a Slavic peasant woman could be seen on her knees laboriously working, while the newest American in a baby carriage awaited her attention at one end of the long rows.

The crowning event of the day's program, which contained many good things, was the commissioning of Miss Frances Woods to work in Ahmednagar, India. Her father, pastor of the Hatfield Church for thirty years until his death, her mother the Pres. of the Board, herself an honor graduate of Mt. Holyoke College, related to the Fairbanks family at work in India for generations, gifted along musical lines, she comes especially well equipped for the task she has chosen as the one in all the world which appealed to her.

Hampshire Branch has deemed it a privilege to add her salary and expenses to its usual budget and made use of a novel plan to raise it. Miss Woods' year of service, at so much a day, was displayed on a diagram of twelve months. The friends were asked how many days each would assume as her share in France's work. At a young people's rally, the night before, two months were given out in this way and the ladies in the Branch meeting arranged for the remaining time. Some individuals took a week, in other cases auxiliaries pledged themselves for two weeks or a month.

Think of the inspiration to the bright beautiful girl to be thus the personal representative of the friends among whom she has spent her life, and think of the interest they will have in the work she has gone to do. E. S. B.

Helps By the Way.

"I Will Lift Up Mine Eyes Unto The Hills."

My spirit longeth for Thee,
Within my troubled breast,
Altho' I be unworthy
Of so divine a guest.

Of so divine a guest,
Unworthy tho' I be,
Yet has my heart no rest
Unless it come from Thee.

Unless it come from Thee,
In vain I look around;
In all that I can see,
No rest is to be found.

No rest is to found,
But in Thy blessed love;
O let my wish be crowned,
And send it from above!

WHO WERE THE SAINTS?

Who were the saints? "They were men and women of like passions and infirmities as ourselves, who, by the grace of God won victory over a life like our own," says the Rev. Joseph Fort Newton, of the City Temple, London.

"They knew how to be abased and how to be exalted; how to abound and how to be in want—having a faith independent of outward circumstance and the things by which they set so much store. They suffered, but were not conquered; were persecuted but were not cast down. . . . They faced victory without pride, and defeat without despair. . . . They err who think that the saints lived aloof and apart from life as men have to live it. Far otherwise. They were nobly and tirelessly active, men mighty in word and deed, uniting a heavenly vision with a bright eyed sagacity in affairs. . . . They held almost every station in life, from that of a dishwasher in a Carmelite kitchen to a king in royal robes, and did every kind of work. Yet were victors over our mortal lot through Him whom they loved and followed."

THIS HOUR.

Lord, make me meet to master common things,
Strong for the strife renewed each opening day.
Teach me that worthy victory may be won
On fields obscure, by souls too spent to pray.

Bid me to know the moments as they rise
Full-fraught with meanings of the life divine;
Teach me the lesson of the present hour,
That present calm and conquest may be mine.

Loose me from all that hinders in the past,
Nor let me fear the future's frowning brow.
To use the utmost gifts of grace and love
There is no moment for my soul but Now.

—Grace Duffield Goodwin.

The Home.

PRAYER BEFORE AN ATTACK.

It ain't as I 'opes 'E'll keep me safe
While the other blokes goes down,
It aint as I wants to leave this world
And wear an 'ero's crown.
It ain't for that as I says my prayers
When I goes to the attack.
But I pray that whatever comes my way
I may never turn me back.
I leaves the matter o' life and death
To the Father who knows what's best;
And I prays that I still may play the man
Whether I turns east or west.
I'd sooner it were east, ye know,
To Blighty and my gal Sue.
I'd sooner be there, wi' the gold in 'er 'air,
And the skies be'ind all blue.
But still I pray I may do my bit,
And then if I must turn west,
I'll be unashamed when my name is reached,
And I'll find a soldier's rest.

—G. A. Studdert-Kennedy.

ALL ABOUT BATHING.

A Battle Creek Sanitarium Bulletin.

The historical nobleman of Ancient Rome doubtless appreciated the therapeutic value of the bath, when providing

such liberal facilities for it in their mansions.

History tells us that practically all tribes and all nations have used the bath for combined hygienic and remedial purposes.

The primitive North American Indian owed much of his vigorous health to the morning plunge which in many cases was continued throughout the winter season. Curtis, who spent much of his life among the tribes of the western mountain ranges, claims that many of the Indians who have adhered to the primitive customs still begin the day with a plunge in a nearby stream or lake—often chopping a hole in the surface of the ice to gain access to the water.

Hot and cold water applied in various forms are considered among the most effcacious of all remedies for human ills. Some of the most popular curative baths are here given for your benefit. (Persons with weak hearts should avoid extreme hot or extreme cold.)

Morning Tonic Bath—There are several forms of the morning tonic bath.

The Palm Bath—which consists of rubbing the body with the palms of the hands dipped in cold water. Rub with palms till dry.

The Sponge Bath—For this bath you use an ordinary sponge or wash cloth wrung out of cold water, rubbing the body vigorously. Dry with a coarse Turkish towel, rubbing the skin vigorously to produce a healthy glow.

The Full Tub Bath—Start with the water at a neutral (or tepid) temperature. Run the hot water until the body is well heated, then change to cold. Begin rubbing the upper part of the body as soon as the cold is felt. Do not stay in too long. Rub dry with a Turkish towel. Another effective way to take this form of bath is to begin dipping the water with a pan near the faucet, as soon as the cold is turned on and dashing it up over the shoulders and chest swaying backward as you do so. The reaching and bending furnishes exercise for the body and enables you to take the water at a lower degree of temperature than you could take it with comfort—minus the exercise.

The Spray Bath—This is perhaps the most effective of all morning tonic baths. If a spray bath is already a part of the equipment of your bath room you are well acquainted with the exhilarating effect produced by the alternation of hot and cold. The overhead or needle sprays are especially effective. However, good results can be obtained from the ordinary rubber hand sprays which may be attached to any bath tub faucet. It is well to have the body thoroughly warm before applying cold water in large quanties as a double reaction is essential for best results.

The Air Bath—the air is taken in two ways.

Open wide all windows in your room regardless of outside temperature. Stand nude and permit the body to be bathed by the fresh air. Rub the body vigorously with the hands to stimulate circulation. Before becoming chilled step into a warm adjoining room and rub the body thoroughly with a coarse towel.

If you have private grounds where seclusion is assured, or if you have the advantage of a nearby enclosed outdoor park, spend as much time as possible in summer walking partially nude in the open air. The air bath is one of the most effective of all natural curative agencies.

Sedative Neutral Bath—For nervous disorders of all kinds the sedative neutral bath is most effectivee. Fill the tub with water of the temperature of the body—from 92 degrees to 96 degrees. Simply lounge in this bath from fifteen to sixty minutes. Being of the temperature of the body the water has not the slighest weakening effect. It merely removes from the skin all irritating impresisons; causes the muscles to relax. The neutral bath, when taken just before retiring, encourages sound and refreshing sleep. It is an excellent remedy for insomnia. Resist the temptation to introduce hot or cold water into this bath. Dry the body quickly with a soft towel, or simply wrap yourself in a Turkish sheet and get into bed.

The Sun Bath—The sun bath should be taken summer and winter—daily if possible. In summer, baths of short duration at an open window, or in the open air if possible should be taken, but in winter over-exposure is unlikely; therefore the bath may be enjoyed for an indefinite period. Sit or lie nude near a window through which the sunshine enters.

The Salt Glow—For this bath use ordinary coarse salt. Have the salt ready in a pan moistened with very cold water. Immediately after the warm bath apply the salt with the hands rubbing vigorously until the whole body is aglow. Renew the warm tub bath and rinse off the salt or use the spray. Cool the water gradually. Dry the body with a coarse towel. This is an excellent bath for stimulating the circulation.

The Nature Bath (or cold sitz bath)—The Nature Bath is similar to the bath taken by birds and some beasts of the forest. Fill the tub with eight inches of cold water. Sit down in this water with knees up. Moisten the palms of hands and rub the body vigorously. Stay in this bath from 3 to 5 minutes. Arise and rub body dry with coarse towel. You will be surprised at the tonic stimulating effect produced by the Nature Bath. After the first few baths taken, they will be looked forward to daily with keen pleasure.

The Hot Pack—For colds and for the general elimination of tissue poisons the Hot Blanket Pack (or Sweat Bath) is highly endorsed. This bath can be taken on a long table or in bed and should be given by an attendant. If taken in bed, spread down several sheets or a rubber blanket to protect blankets and quilts. Now take two blankets of ordinary weight and wring them out of very hot water. Spread the blankets out on the bed over the protective sheets. Cover them with one or more sheets to prevent blistering the patient. The patient then lies on the pack which is wrapped tightly about him—first wrapping one side of the pack around, then the other side. Wrap the under sheets around him also—covering arms, feet and all parts of the body except the head. Apply a cold towel to the head and change it frequently. The patient should drink freely of cold water and remain in the pack until free perspiration is induced. Then remove the pack first baring one shoulder and arm only. Have a pan of cold water handy, moisten palms and rub vigorously. Dry immediately with warm towel and cover part with dry towel or sheet. Bare other shoulder and arm and treat in same manner and so on until the entire body has been treated.

The Hot Foot Bath—Soak the feet in a tub or bucket of water as hot as you can bear it. Have a bucket of cold water handy. Transfer feet from hot to cold bucket alternately. This bath is especially beneficial for headache, chills and for breaking up a cold.

Fomentations and Local Packs—Local hot packs (or fomentations) are exceedingly beneficial for sprains, bruises, aches, pains and for difficulties resulting from sluggish circulation of the blood. They should be applied by an attendant. The methods of application are as follows: Wring a heavy Turkish towel or flannel out of boiling water. Fold the towel so as to entirely cover the affected part. Apply the fomentations carefully to avoid blistering and lift them occasionally until the patient is able to stand the heat. When the fomentation cools, remove it and quickly apply block of ice or cloth wrung out of very cold water. Dry part quickly with rough towel. Apply another hot fomentation and repeat until three to five applications have been made. The healthy glow which follows the application of the fomentation and succeeding cold will remain for some time. Fomentations and ice applied in this manner to the

entire spine prove very beneficial in cases of nervous disorder. Fomentations to the stomach and bowels are recommended for indigestion, sluggish liver and constipation (especially when followed by massage.) Fomentations to the throat, chest and neck are helpful in relieving colds and sore throat.

Water when scientifically applied is Nature's greatest curative agency. Although looked upon a mild force, water has accomplished more perhaps than any other of the forces of Nature in restoring the sick to health.

For The Children.

THE BAD BASKET.

Little Ruth and Merriam were visiting at grandma's a few weeks ago and were having the loveliest kind of a time. One morning, however, they had a quarrel over nothing at all really, but it was three long hours before the quarrel was patched up. In the meantime both little girls had cried, and both of them had been very miserable. And although both of her little visitors had been rather naughty, grandma did not scold at all. When sunshine appeared again in the house and the tears were wiped away and they had kissed one another and decided to "forget all about it," Ruth said: "I guess you think we've behaved dreadfully this morning, grandma. Mother would think so if she were here."

But grandma only laughed. "I wasn't thinking that at all,' she said. "I was remembering the quarrels my little sister and I used to have when we were about as old as you and Merriam, and what my mother use to do."

"Did you use to quarrel, too?" asked Merriam in surprise.

"Not very often, but as often as you and Ruth do and in very much the same way," smilingly said grandma.

"Well, what did your mother do?" questioned Ruth.

"As soon as we quarreled," answered grandma, "we had to go into the 'bad basket' and stay there till we made up."

"The bad basket?" exclaimed both little girls. "What was that "

"The bad basket was an old clothes basket," said grandma, laughing. 'At one end was a broomstick, and fastened on the broom was an old apron for a sail; and into that basket we had to stay till our 'boat' reached the 'Land of Good Little Children.' Then we could come back again. We coulnd't take any toys with us. All our toys must stay outside the basket." Grandma smiled into the two pairs of dancing eyes fixed on hers. "And, of course, very soon we began to laugh. There we were, facing each other, with nothing to play with trying to keep on being cross; but we could not. One or the other would soon laugh; and when you laugh, away goes the quarrel. Then out we would tumble and run to mother and say, "Here we are back again;" and mother would pretend to be very much surprised, and she would say, 'So soon?' and then we'd all laugh and forget there ever had been any quarrel."

"That was lots of fun," said Ruth, while Merriam leaned against grandma lovngly.

"Say, grandma," urged Merriam, "you write to mother and ask her to have a 'bad basket' for us when we go home."

"Have one here," said grandm.a "I can find an old basket and an old apron and a broom, I'm sure." The children were delighted. The basket was rigged up; but, do you know, grandma never sent them there during the whole visit, though they played in it time after time of their own accord.

When they started to quarrel, the very thought of the "bad basket" made them laugh; and they couldnt be bad long enough to be put into the basket.—Christian Observer.

THE GINGHAM PARTY.

"Did you have a good time, Dorothy?' asked Mrs. Little, as her small daughter came soberly into the sitting room and laid down a beautiful box of bonbons and a long-stemmed rose on the table piled high with mending. "What a lovely rose!"

"No, mamma, not a very good time," said the truthful little girl. "I never do at parties."

"I'm sorry ,dear. Mother worked very hard to make you this pretty dress, and she likes to see her little girl have good times."

"I know, mamma, and I do like the dress, but all the other girls were in white and had such beautiful laces and ribbons, while my dress was plain. There was only one other little girl there in a dress as plain as mine, and that was Anne Stanley—you know she's visiting her grandmother this summer."

"And couldn't two plainly-dressed girls have a good time together?" asked Mrs. Little. She did not like to see Dorothy so much worried about dresses when she was only eight years old, but still she knew that all the other girls in her crowd did have lovely things, and children can not help noticing such things. "It seems to me you could forget about the plain dress while you were playing games and having a good time."

"We couldn't play games. The girls were afraid of mussing their frocks, mamma. We sat in the parlor and listened to the Victrola, and we walked around the flower garden until time for the lunch. And, mamma, when I go to parties I can't help wishing that I could have one."

"You can, dear. We have a nice back yard, and the girls could have a fine time out there with the swing and the hammock and the dolls. You know I said we would make a party for you when your next birthday comes, but you didn't seem to care about it."

Dorothy knew that her father could not afford to buy bonbons in dainty boxes, and that if she had the party the refreshments would probably be home-made cake and ice cream, so she said no more about entertaining her little friends. She soberly took off the pretty dress and slipped into her everyday one, to water the chickens, peel the potatoes for supper, watch the baby and do the chores for her mother, but all the time she was silent and unhappy. It was not fair that some little girls should be able to give such wonderful parties and have such nice clothes, while others were poor. Now Dorothy was far from poor, but she felt very, very poor that evening as she pitied herself while she worked.

But a few weeks later a great surprise came in the shape of an invitation to a party in a town thirty miles away, the town where Anne Stanley lived, and the girl who was to give the party was Anne herself. Nobody supposed that she could afford to give a party, because she was so plainly dressed, and even wore a gingham dress to Sabbath school sometimes. But the invitation said it was to be a "gingham party," and the guests were requested to wear their oldest clothes and shoes. Some of the girls said they did not care to go to a party like that, but many of them were wild to go because they would have to make the trip on the trolley car in charge of a grown person, and that was a great event in itself.

"Mamma! Mamma! Mamma!" cried Dorothy, as she returned from the gingham party. "It was the finest party you ever saw! Anne lives in a finer house than any I ever saw, and they have the biggest farm. We spent the whole day in the woods gathering nuts and playing games. And what do you think we had for a luncheon! Bread and butter, milk, cookies, fruit and home-made candy. Oh, yes, and chicken and potatoes baked in the ashes, and green corn that we cooked ourselves in a big camp kettle. I never had such a good time in my life. And, mamma, their big automobile brought us home, because we had such heavy basets of nuts and apples we couldn't come on the trolley."

"A good time at a party like that?" said Mrs. Little, trying to keep her face from showing that she was teasing Dorothy. "Why, we have gone nutting many times and had dinner in the woods."

Dorothy ran to clasp her mother around the neck and kiss her many times. "Mamma, I've learned a lot of things today," she said, happily. "And I'm going to have a party if you'll let me. I'm sorry to have missed so many good times, but I'm glad I've found out that clothes don't make any difference. Anne's richer than any girl in this town, and if she can have a gingham party, I can."

"She is not a bit richer than any girl since she found out that good times do not depend on clothes and bonbons in fancy boxes," said Mrs. Little, with a hug and a kiss. "And now for that party. We must hurry up and plan one before the nuts are all gone."—Hilda Richmond.

THE ONE WHO WAS REALLY BRAVE.

"Elton Tilton is just the bravest boy you ever saw, mother," said Winfred. "One day a big dog came along with his tongue hanging out, and we thought it was mad, and scrambled over the fence; but Elton walked right along as calm as ever. He says he isn't afraid of bears or tramps or anything. I wish I was as brave as Elton, but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave. They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk. But the frog tipped over the ink bottle, and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the oldest boy who found the frog and first thought of the joke, sat still in his seat without a blush; but the little boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pairs of eyes."

"O mother," cried Winfred, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two boys talking about it as I rode in the car. I was proud of my boy, Winfred; and I pitied Elton Tilton's mother, for I said to myself; 'My boy was brave, but her boy was a coward.'"

"Why, I never thought that was being brave!" said Winfred.

Our own possesion, though our own, 'tis well to hoard anew, remembering the dimensions of possibility.

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